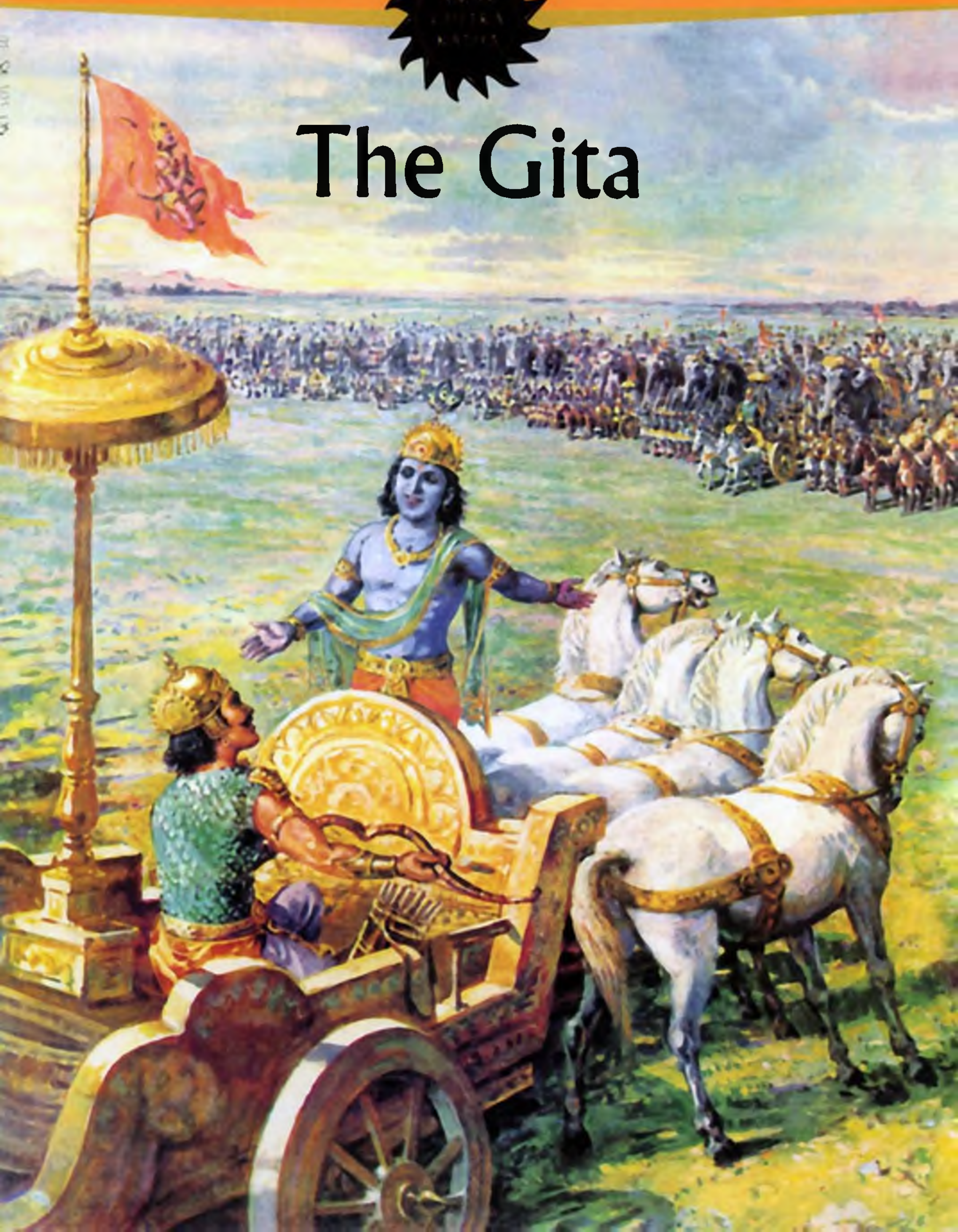
The Gita



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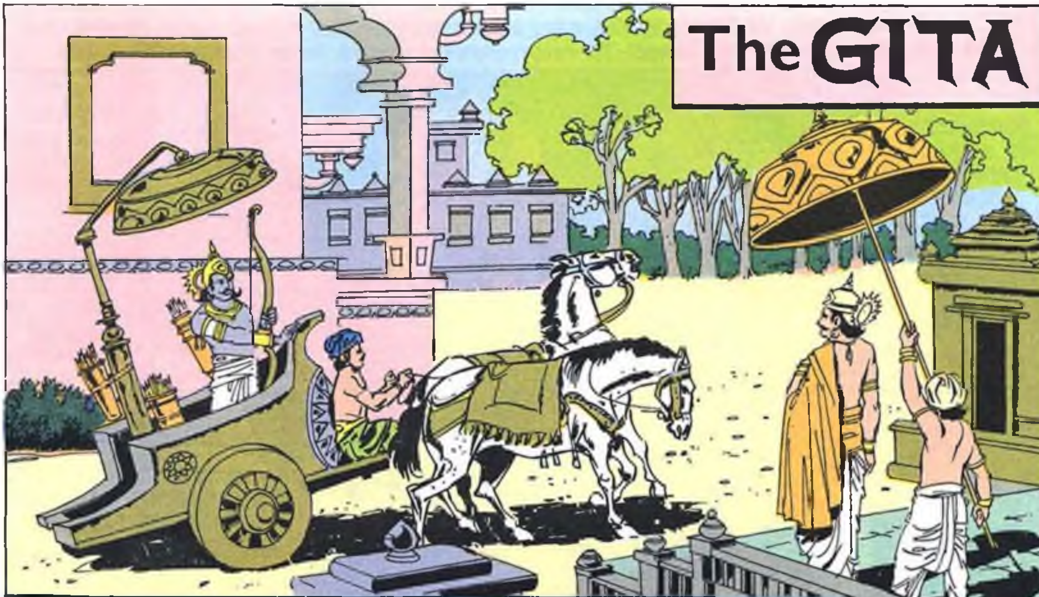
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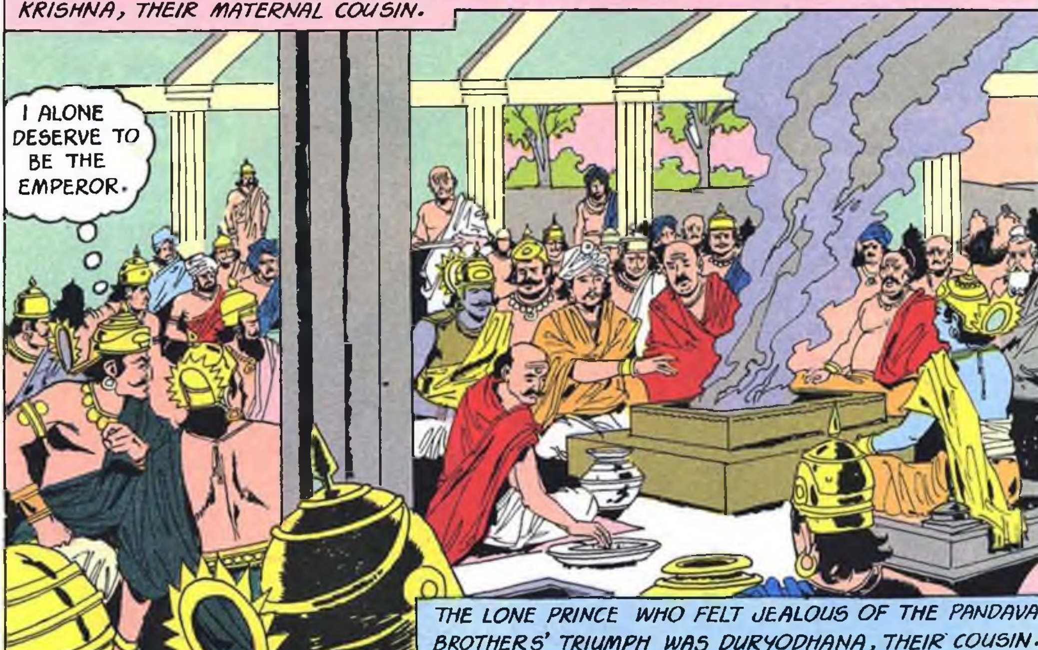
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The GITA



LONG, LONG AGO, YUDHISHTHIRA RULED AT INDRAPRASTHA.* HE HAD FOUR BROTHERS, OF WHOM ARJUNA WAS CONSIDERED THE FINEST ARCHER OF HIS TIME. TOGETHER, THEY WERE CALLED THE PANDAVAS.+

ONCE, YUDHISHTHIRA PERFORMED THE RAJASUYA SACRIFICE, TO WHICH KINGS AND PRINCES CAME FROM FAR AND NEAR. IT MEANT THAT THEY ACKNOWLEDGED HIM AS THE SUZERAIN OVER THEM ALL. THIS WAS POSSIBLE BECAUSE OF THE HELP GIVEN BY KRISHNA, THEIR MATERNAL COUSIN.



THE LONE PRINCE WHO FELT JEALOUS OF THE PANDAVA BROTHERS' TRIUMPH WAS DURYODHANA, THEIR COUSIN.

* NEAR MODERN DELHI. + PATRONYMIC FROM PANDU, THEIR FATHER.

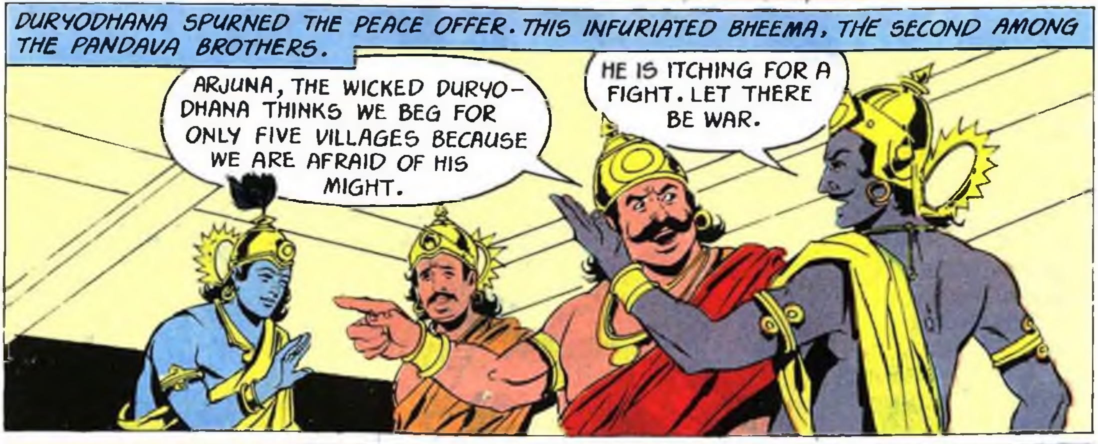


* PATRONYMIC FROM KURU, AN ANCESTOR.


REALLY ? TELL ME HOW TO DO IT.
WE WILL INVITE YUDHISHTHIRA TO A GAME OF DICE. I KNOW A TRICK BY WHICH I CAN WIN.
SUPPOSE HE REFUSES TO COME ?
NO KING WITH SELF-RESPECT WILL REFUSE AN INVITATION TO A GAME OF DICE.
FATHER, YOU MUST INVITE HIM.
OVERCOME BY HIS NATURAL ATTACHMENT FOR HIS SON, DHRITARASHTRA YIELDED TO THE REQUEST.
SO BE IT. SEND A MESSENGER TO INDRAPRASTHA WITH THE INVITATION.


AT THE INVITATION OF DHRITARASHTRA, YUDHISHTHIRA AND HIS BROTHERS CAME TO HASTINAPURA, AND THE GAME BEGAN. THE STAKES WERE HEAVY. AFTER A LONG SESSION—
I HAVE WON.
YUDHISHTHIRA NOT ONLY LOST THE KINGDOM, BUT WAS COMPELLED TO GO INTO EXILE FOR THIRTEEN YEARS, BECAUSE THIS TOO WAS PART OF THE PRICE FOR LOSING THE GAME.
DURYODHANA, YOU WILL NOW RULE AS THE SUPREME KING. THE PANDAVAS WILL ROAM ABOUT IN THE JUNGLES AS VAGRANTS.
AFTER COMPLETING THEIR PERIOD OF EXILE, THE PANDAVAS REACHED UPAPLAVYA.
WHAT SHOULD WE DO NOW?
NOW THAT WE HAVE FULFILLED ALL THE CONDITIONS, WE WILL DEMAND OUR KINGDOM BACK. BUT WE CAN NEGOTIATE ONLY FROM A POSITION OF STRENGTH. LET US, THEREFORE, WRITE TO OUR FRIENDS TO COME TO OUR HELP.


KINGS AND PRINCES FROM MANY PARTS OF INDIA CAME TO UPAPLAVYA WITH THEIR ARMIES. KRISHNA TOO CAME.
WE HAVE COME TO HELP YOU WIN BACK YOUR KING-DOM.
WE WILL FIGHT FOR YOU. YOUR CAUSE IS JUST.
WE HAVE CONVEYED TO THE KAURAVAS THAT WE WILL BE CONTENT WITH FIVE VILLAGES. WE ARE AWAITING THEIR REPLY.


DURYODHANA SPURNED THE PEACE OFFER. THIS INFURIATED BHEEMA, THE SECOND AMONG THE PANDAVA BROTHERS.
ARJUNA, THE WICKED DURYO-DHANA THINKS WE BEG FOR ONLY FIVE VILLAGES BECAUSE WE ARE AFRAID OF HIS MIGHT.
HE IS ITCHING FOR A FIGHT. LET THERE BE WAR.


KRISHNA INTERVENED.
YUDHISHTHIRA, I WILL GO TO THE COURT OF THE KAURAVAS ON A MISSION OF PEACE AND TRY TO CONVINCE KING DHRITA-RASHTRA THAT HE MUST DO JUSTICE TO YOU.
DO WHAT YOU THINK IS RIGHT, KRISHNA. BUT BEWARE OF DURYO-DHANA. HE MAY HARM YOU.

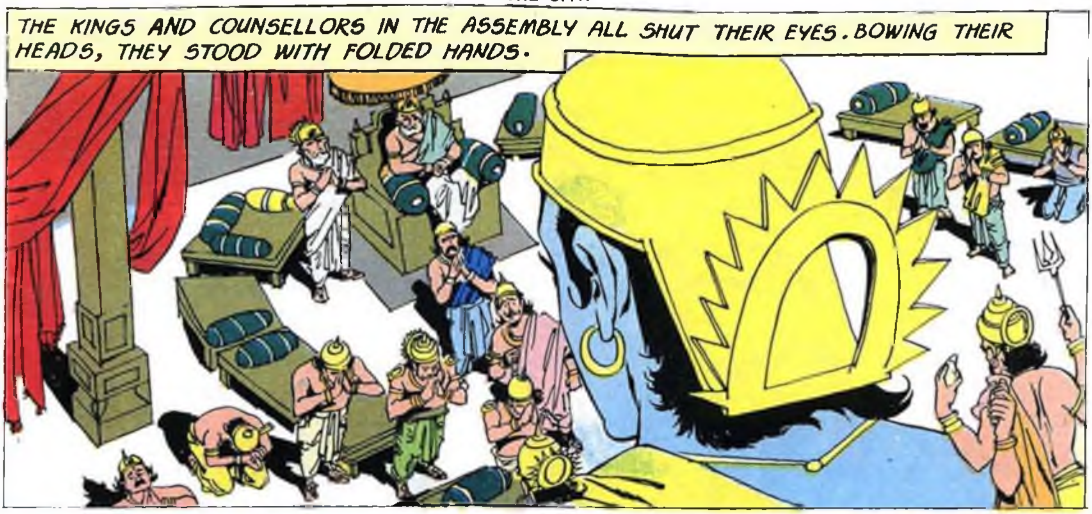

KRISHNA WAS RECEIVED WITH DUE RESPECT AT THE COURT OF DHRITARASHTRA.
O KING! GIVE THE KINGDOM OF THE PANDAVAS BACK TO THEM. LET THERE BE PEACE.
KRISHNA, I AGREE WITH YOU. BUT DURYO-DHANA IS BENT ON WAR. TRY AND CONVINCE HIM.
KRISHNA THEN TURNED TO DURYODHANA.
DEAR BROTHER, THE PANDAVAS WILL ACCEPT YOU AS THE CROWN PRINCE. MOREOVER, BY THEIR UNMATCHED PROWESS, THEY WILL MAKE YOUR FATHER THE SUPREME KING. YOU MUST ALL LIVE TOGETHER IN PEACE.
BHEESHMA, THE GRAND OLD MAN OF THE KURU FAMILY, TRIED TO PERSUADE DURYODHANA TO ACCEPT THE PEACE OFFER.
KRISHNA HAS SPOKEN WISELY. ACT ACCORDING TO HIS ADVICE.

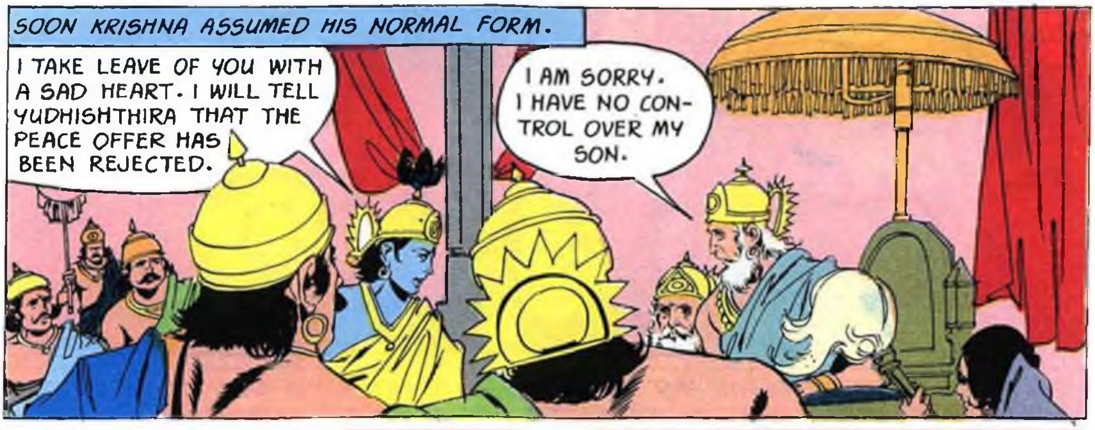

THEN DRONA, THE TEACHER OF BOTH, THE KAURAVAS AND THE PANDAVAS, ADDRESSED DURYODHANA.
DEAR DURYODHANA, THEIR ADVICE IS FAIR AND JUST. I TOO AM IN FAVOUR OF PEACE.


DURYODHANA STOOD UP ANGRILY.
KRISHNA, I WILL NOT GIVE BACK TO THE PANDAVAS EVEN AS MUCH LAND AS IS COVERED BY THE TIP OF A POINTED NEEDLE.

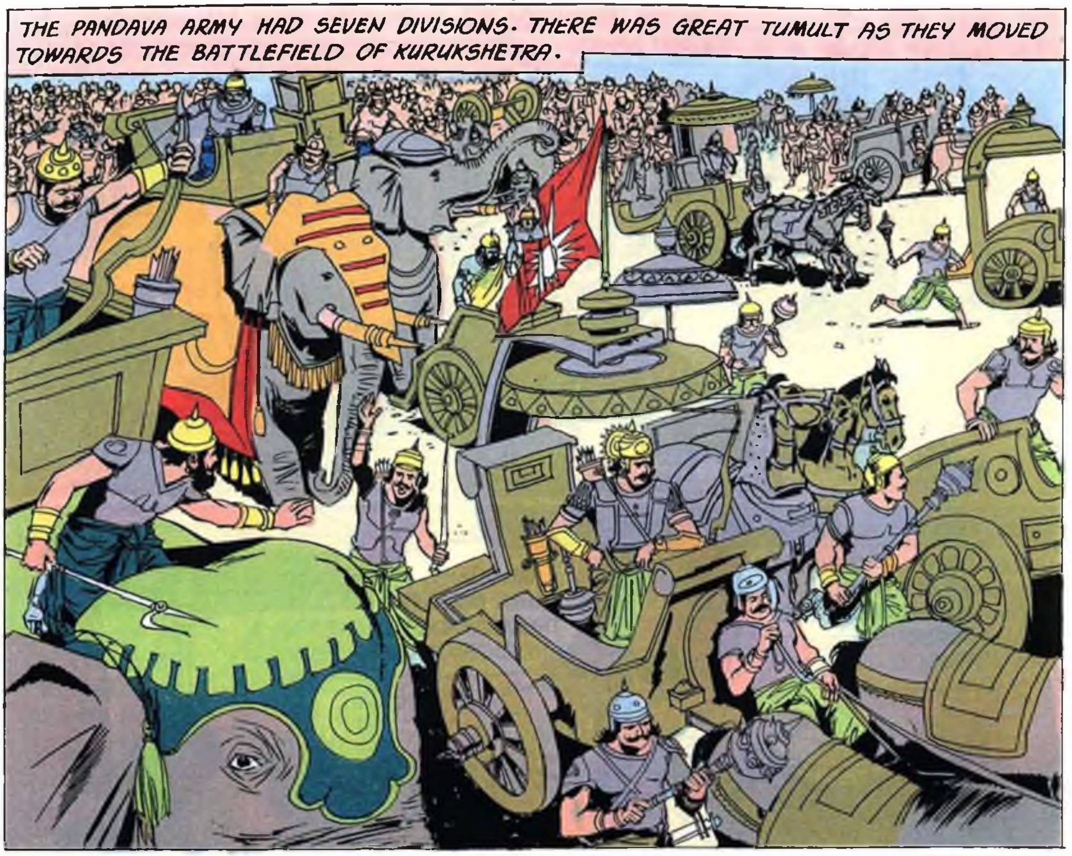

HE STORMED OUT OF THE ASSEMBLY, FOLLOWED BY DUHSHASANA AND SHAKUNI.

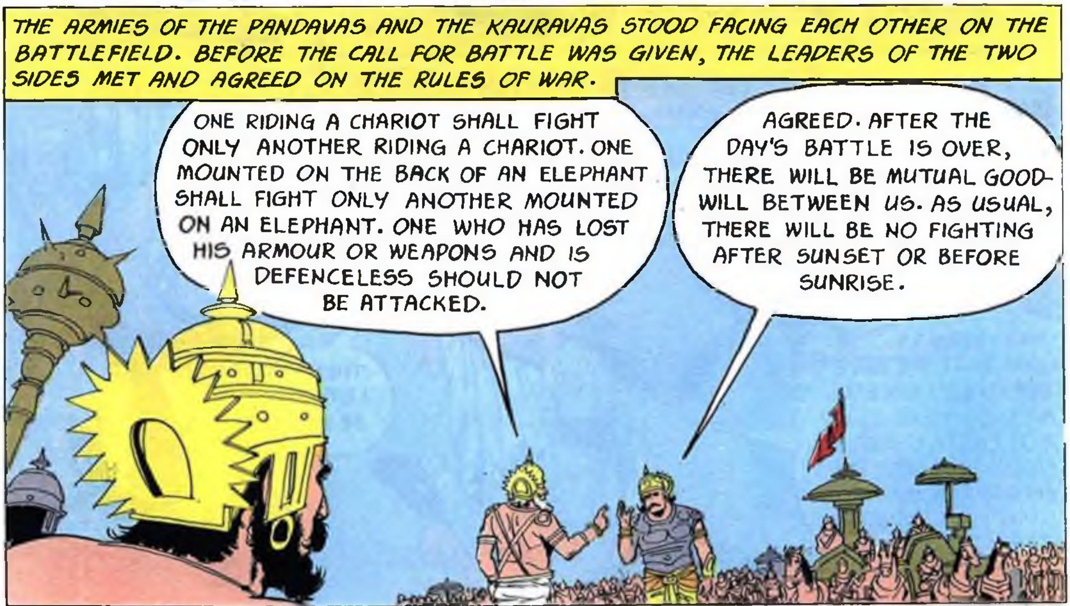

IN A SECLUDED SPOT, HE HELD HURRIED DISCUSSIONS WITH HIS UNCLE, SHAKUNI.
WE MUST SEIZE KRISHNA.
AN EXCELLENT IDEA! LET US POST ARMED MEN AT THE ENTRANCE TO THE ASSEMBLY HALL.
WHEN KING DHRITARASHTRA CAME TO KNOW OF HIS SON'S WICKED PLANS, HE SUMMONED HIM AT ONCE.
I HEAR YOU WANT TO SEIZE KRISHNA. IS IT TRUE?
KRISHNA IMMEDIATELY ASSUMED A TERRIBLE FORM. FLASHES OF LIGHTNING BLAZED OUT OF HIM, AS HE LAUGHED.
HA HA!
I CAN'T BEAR TO SEE HIM.
IN HIS PERSON, YOU CAN SEE ALL THE GODS.

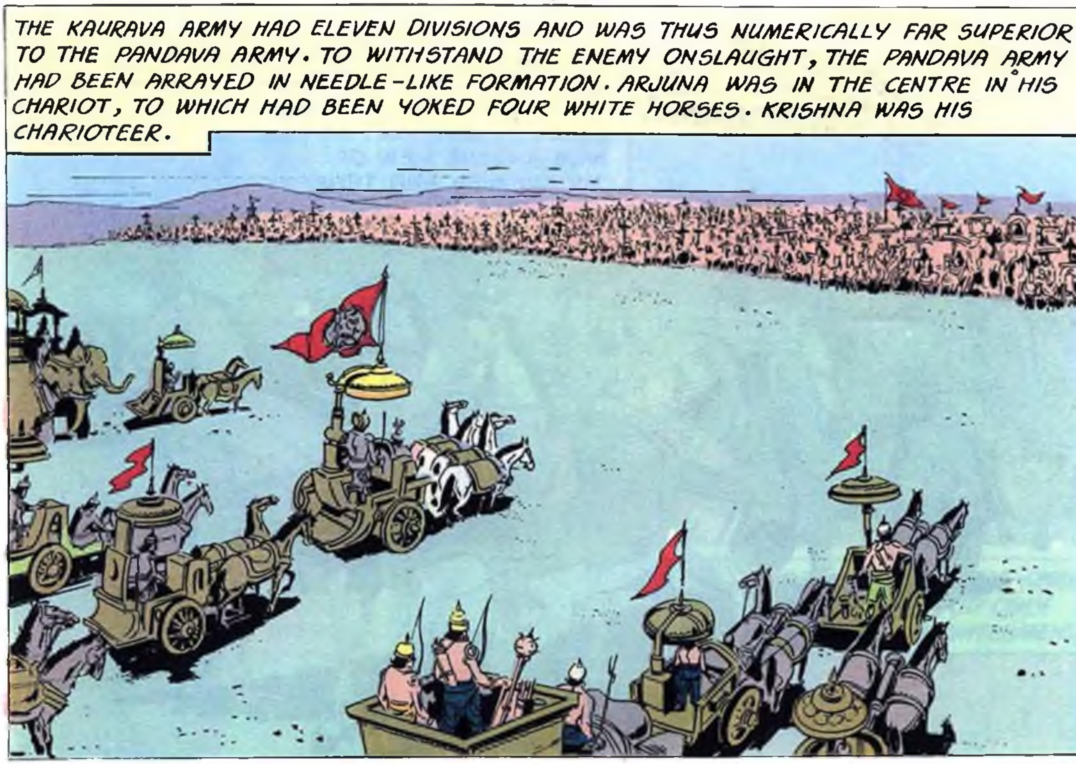

THE KINGS AND COUNSELLORS IN THE ASSEMBLY ALL SHUT THEIR EYES. BOWING THEIR HEADS, THEY STOOD WITH FOLDED HANDS.


SOON KRISHNA ASSUMED HIS NORMAL FORM.
I TAKE LEAVE OF YOU WITH A SAD HEART. I WILL TELL YUDHISHTHIRA THAT THE PEACE OFFER HAS BEEN REJECTED.
I AM SORRY. I HAVE NO CONTROL OVER MY SON.


BACK AT UPAPLAVYA, KRISHNA TOLD THE PANDAVA BROTHERS ABOUT THE WILFULNESS AND PERVERSITY OF DURYODHANA.
YUDHISHTHIRA, NOW THAT WE HAVE TRIED ALL PEACEFUL MEANS, THERE IS NO ALTERNATIVE BUT TO FIGHT. ALREADY THE KAURAVA ARMY HAS STARTED MOVING TOWARDS THE PLAINS OF KURUKSHETRA.
THEN LET IT BE WAR.

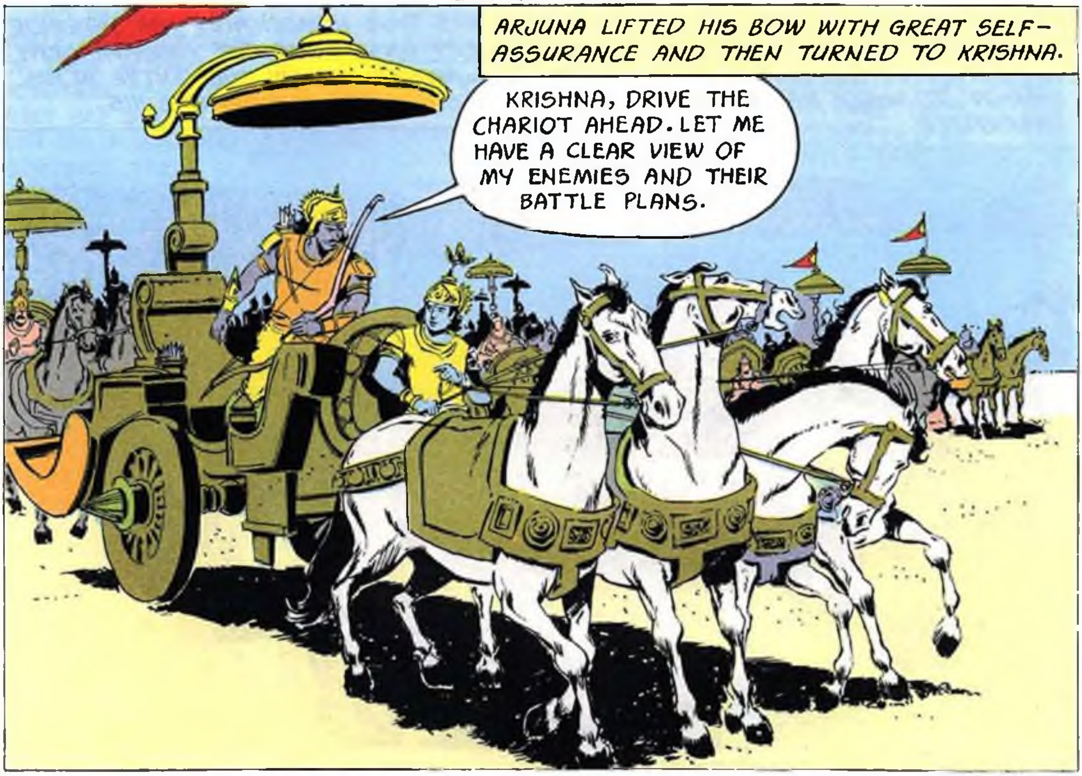

THE PANDAVA ARMY HAD SEVEN DIVISIONS. THERE WAS GREAT TUMULT AS THEY MOVED TOWARDS THE BATTLEFIELD OF KURUKSHETRA.

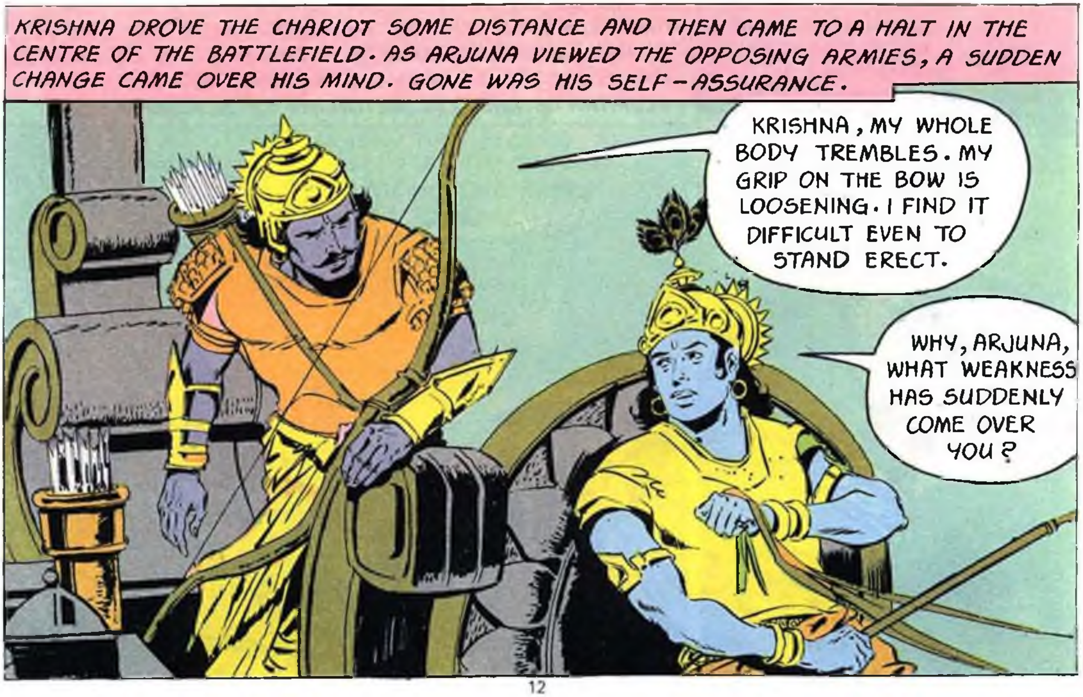

THE ARMIES OF THE PANDAVAS AND THE KAURAVAS STOOD FACING EACH OTHER ON THE BATTLEFIELD. BEFORE THE CALL FOR BATTLE WAS GIVEN, THE LEADERS OF THE TWO SIDES MET AND AGREED ON THE RULES OF WAR.
ONE RIDING A CHARIOT SHALL FIGHT ONLY ANOTHER RIDING A CHARIOT. ONE MOUNTED ON THE BACK OF AN ELEPHANT SHALL FIGHT ONLY ANOTHER MOUNTED ON AN ELEPHANT. ONE WHO HAS LOST HIS ARMOUR OR WEAPONS AND IS DEFENCELESS SHOULD NOT BE ATTACKED.
AGREED. AFTER THE DAY'S BATTLE IS OVER, THERE WILL BE MUTUAL GOODWILL BETWEEN US. AS USUAL, THERE WILL BE NO FIGHTING AFTER SUNSET OR BEFORE SUNRISE.


THE KAURAVA ARMY HAD ELEVEN DIVISIONS AND WAS THUS NUMERICALLY FAR SUPERIOR TO THE PANDAVA ARMY. TO WITHSTAND THE ENEMY ONSLAUGHT, THE PANDAVA ARMY HAD BEEN ARRAYED IN NEEDLE-LIKE FORMATION. ARJUNA WAS IN THE CENTRE IN HIS CHARIOT, TO WHICH HAD BEEN YOKED FOUR WHITE HORSES. KRISHNA WAS HIS CHARIOTEER.


BHEESHMA WAS THE COMMANDER OF THE KAURAVA ARMY. HE BLEW HIS CONCH. THIS WAS A CALL TO HIS WARRIORS TO READY THEMSELVES FOR THE BATTLE.


ON THE OTHER SIDE, KRISHNA AND ARJUNA TOO BLEW THEIR CONCHES. THE AIR WAS RENT WITH THE SOUND OF THE BLOWING OF CONCHES, THE BEATING OF DRUMS, THE CLANK OF WEAPONS, THE TRUMPETING OF ELEPHANTS AND THE NEIGHING OF HORSES.

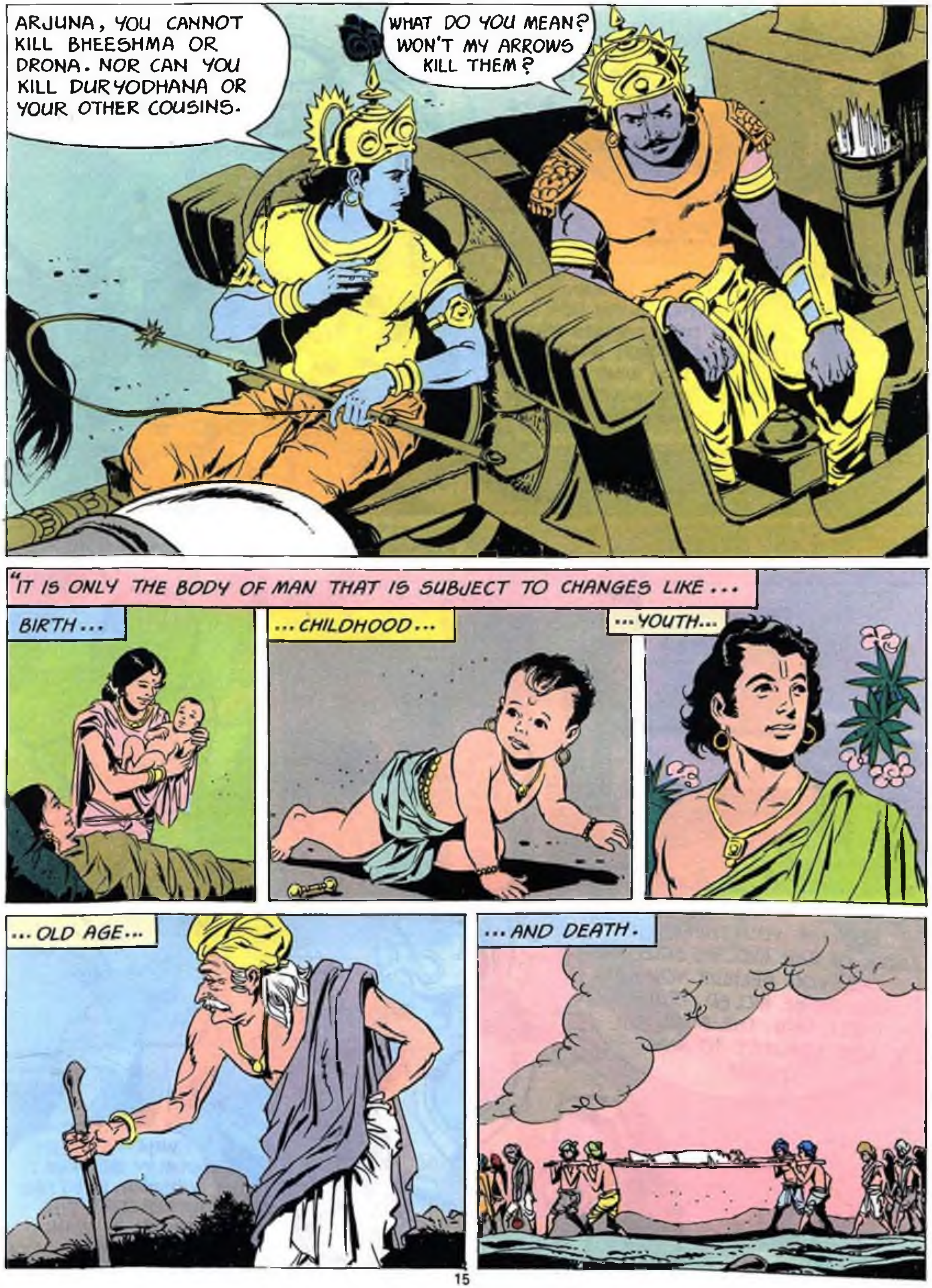

ARJUNA LIFTED HIS BOW WITH GREAT SELF-ASSURANCE AND THEN TURNED TO KRISHNA.
KRISHNA, DRIVE THE CHARIOT AHEAD. LET ME HAVE A CLEAR VIEW OF MY ENEMIES AND THEIR BATTLE PLANS.

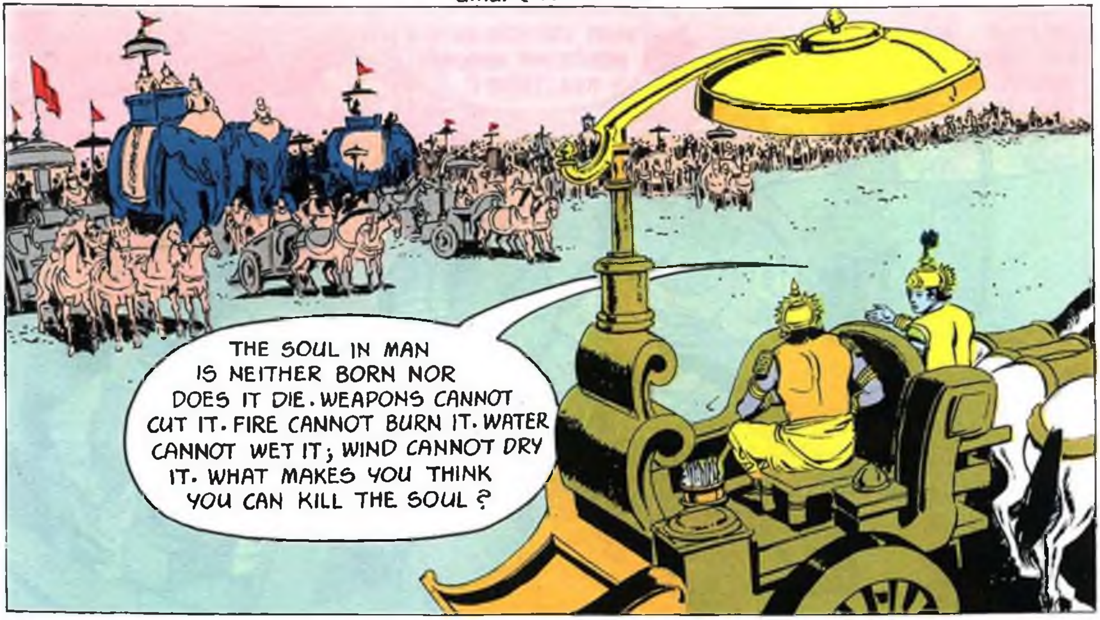

KRISHNA DROVE THE CHARIOT SOME DISTANCE AND THEN CAME TO A HALT IN THE CENTRE OF THE BATTLEFIELD. AS ARJUNA VIEWED THE OPPOSING ARMIES, A SUDDEN CHANGE CAME OVER HIS MIND. GONE WAS HIS SELF-ASSURANCE.
KRISHNA, MY WHOLE BODY TREMBLES. MY GRIP ON THE BOW IS LOOSENING. I FIND IT DIFFICULT EVEN TO STAND ERECT.
WHY, ARJUNA, WHAT WEAKNESS HAS SUDDENLY COME OVER YOU?

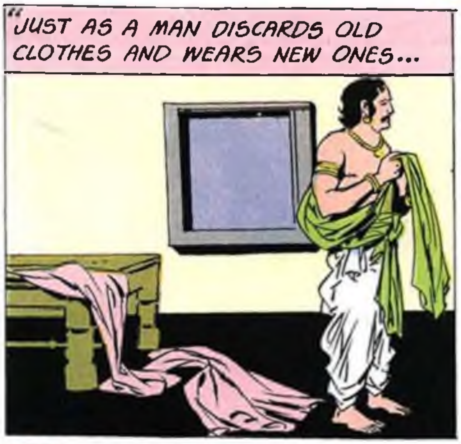

THE BOW SLIPPED FROM ARJUNA'S HANDS AND HE SAT DEJECTEDLY IN THE CHARIOT, HIS EYES FILLED WITH TEARS.
NO! I CANNOT SLAY MY OWN KINSMEN— NOT EVEN FOR ALL THE THREE WORLDS, MUCH LESS A KINGDOM.
THIS IS YOUR HOUR OF TRIAL, ARJUNA! SUCH BASE DESPAIR DOES NOT BECOME YOU. IT IS INAPPROPRIATE. THE CALL TO BATTLE HAS BEEN SOUNDED. ARISE! TAKE UP YOUR ARMS!
TO KILL MY OWN GRANDSIRE'S BROTHER, THE GREAT BHEESHMA? TO KILL MY VENERABLE TEACHER, DRONA ... ALL FOR A KINGDOM! NO! I WOULD RATHER BEG FOR MY FOOD THAN DO SUCH A THING.
NO, KRISHNA! I CANNOT FIGHT.


ARJUNA, EVERYONE DEPENDING ON HIS STATION IN LIFE HAS A CERTAIN DHARMA* TO PERFORM. YOU ARE A WARRIOR. YOUR DHARMA IS TO FIGHT FOR A RIGHTEOUS CAUSE.
IF YOU—A WARRIOR—SHUN FIGHTING AFTER THE CALL TO BATTLE HAS BEEN SOUNDED, YOU WILL BE SETTING A BAD EXAMPLE. THINK IT OVER. THERE WILL BE CHAOS IN SOCIETY IF PEOPLE FAIL TO DO THEIR DHARMA.
WHATEVER WORK YOU ARE CALLED UPON TO DO, BY VIRTUE OF YOUR STATION IN LIFE, THAT YOU MUST DO; NAY, YOU MUST NOT FAIL TO DO.
ARJUNA, YOU GRIEVE BECAUSE YOU THINK YOU ARE THE DOER. THINK OF GOD AS THE DOER. YOU ARE BUT AN INSTRUMENT IN HIS HANDS. YOU ARE BUT CARRYING OUT HIS WILL. RESIGNING ALL YOUR WORK TO GOD, YOU MUST ACT. THIS IS TRUE RENUNCIATION. GIVING UP ACTION IS NOT.
IT WERE BETTER FOR ME IF THE SONS OF DHRITARASHTRA FOUND ME UNRESISTING AND KILLED ME. HOW CAN I KILL MY KITH AND KIN?

* DUTY.


ARJUNA, YOU CANNOT KILL BHEESHMA OR DRONA. NOR CAN YOU KILL DURYODHANA OR YOUR OTHER COUSINS.
WHAT DO YOU MEAN? WON'T MY ARROWS KILL THEM?
"IT IS ONLY THE BODY OF MAN THAT IS SUBJECT TO CHANGES LIKE ...
BIRTH ...
... CHILDHOOD ...
... YOUTH ...
... OLD AGE ...
... AND DEATH.


THE SOUL IN MAN IS NEITHER BORN NOR DOES IT DIE. WEAPONS CANNOT CUT IT. FIRE CANNOT BURN IT. WATER CANNOT WET IT; WIND CANNOT DRY IT. WHAT MAKES YOU THINK YOU CAN KILL THE SOUL?


"JUST AS A MAN DISCARDS OLD CLOTHES AND WEARS NEW ONES...


...THE ETERNAL SOUL SHEDS A DEAD BODY...


...AND ENTERS ANOTHER.

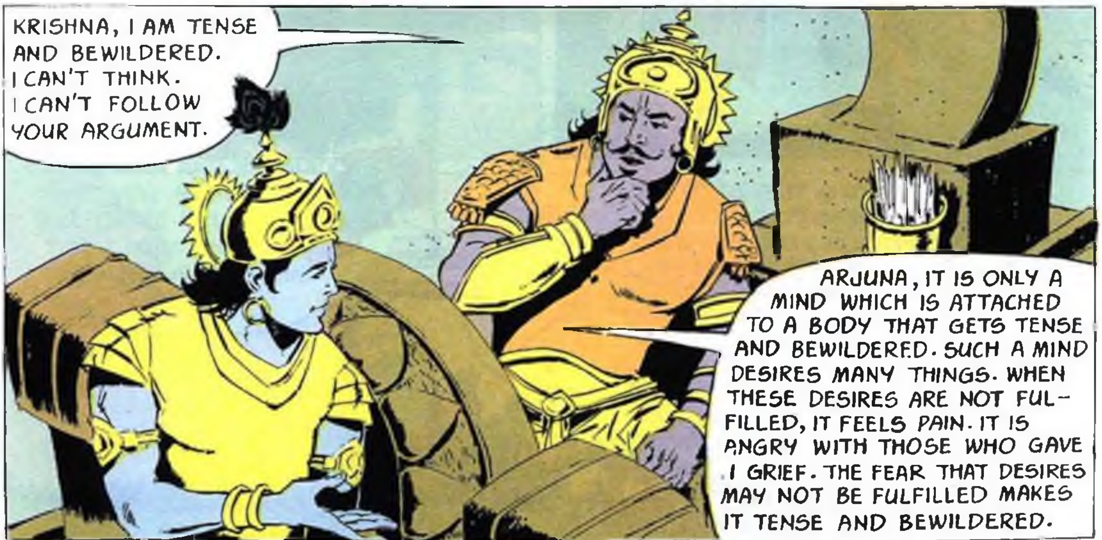

BECAUSE YOU THINK THE SOUL OF MAN AND HIS BODY ARE ONE, YOU BELIEVE YOU CAN KILL OR BE KILLED. TRULY I TELL YOU. THE SOUL IS NOT SUBJECT TO ANY CHANGE.
WHAT YOU SAY MAY BE TRUE, KRISHNA. BUT I FAIL TO PERCEIVE THE TRUTH IN YOUR STATEMENT.



* STHITAPRAJNA.



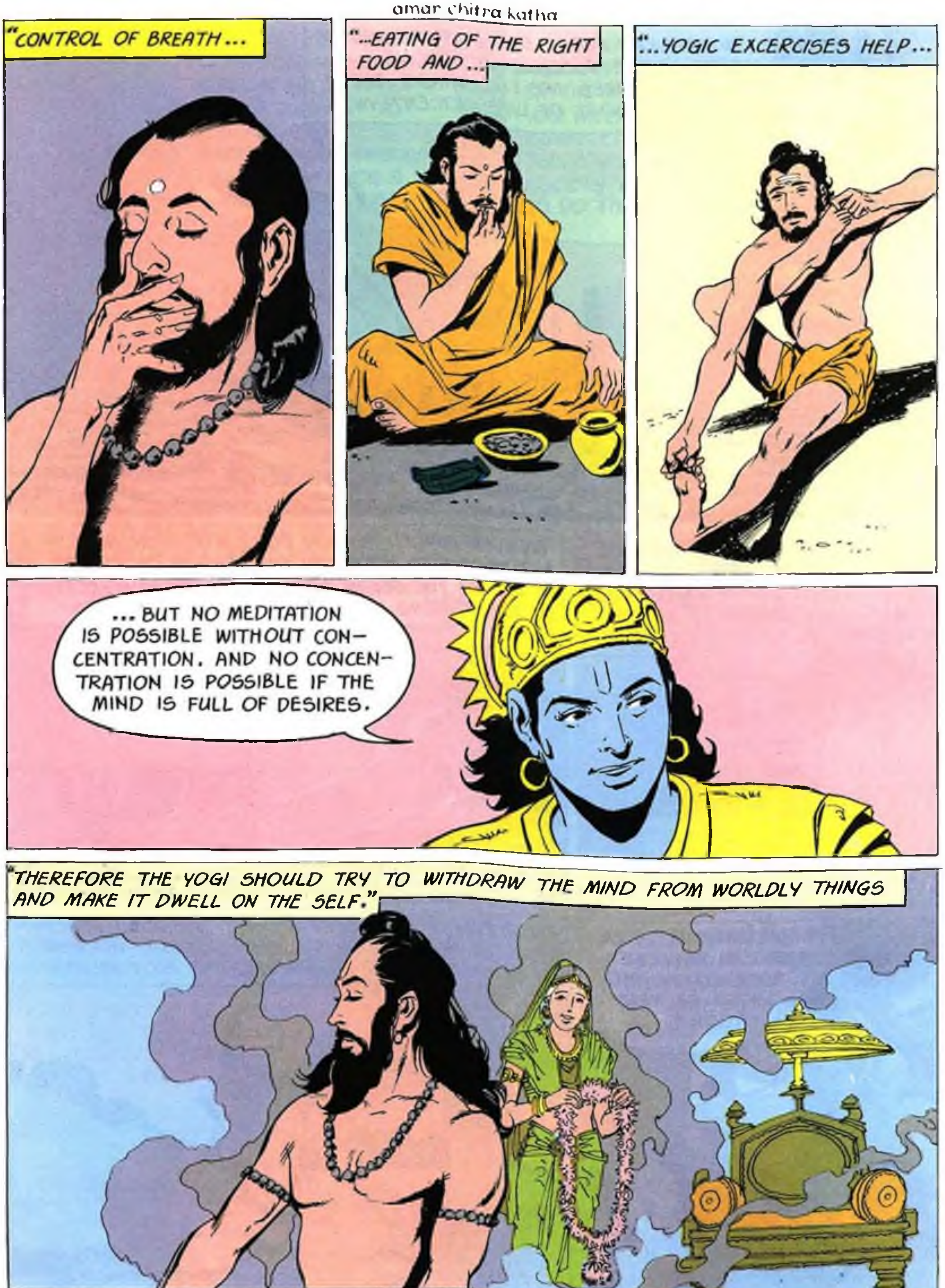




* THIS IS REFERRED TO AS JNANA YOGA. YOGA LITERALLY MEANS UNION AND IS USED TO CONNOTE THE UNION OF THE SOUL WITH THE SUPREME SPIRIT.


"A BOAT CAN FLOAT STEADILY ON WATER ONLY IN THE ABSENCE OF STRONG WINDS. DESIRES ARE LIKE WINDS. THEY ROCK THE BOAT OF LIFE VIOLENTLY."
"IT IS ONLY WHEN ALL THE DESIRES OF THE HEART ARE ABANDONED THAT THE INTELLECT CAN PERCEIVE REALITY. AND IT IS ONLY AFTER PERCEIVING REALITY THAT A MAN CAN BECOME EVEN-MINDED.
"AN EVEN-MINDED PERSON DOES NOT SHUN ACTION. BUT HE IS NOT MOVED BY THE EFFECTS OF ACTION. HE IS LIKE THE OCEAN WHICH REMAINS UNAFFECTED BY THE POURING IN OF THE WATERS OF MIGHTY RIVERS.
THIS TRANQUILLITY OF MIND CAN ALSO BE ACHIEVED BY THE YOGA OF MEDITATION*.
"THE ASPIRANT MUST FIND A QUIET SECLUDED PLACE. THERE HE MUST SIT ON A CLEAN SPOT AND HOLDING HIS HEAD, NECK AND BODY ERECT, HE MUST MEDITATE.

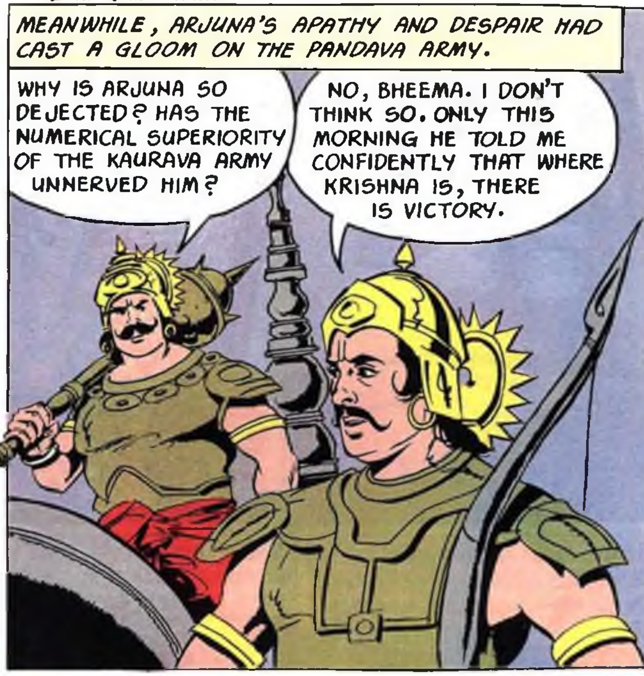
* DHYANA YOGA.

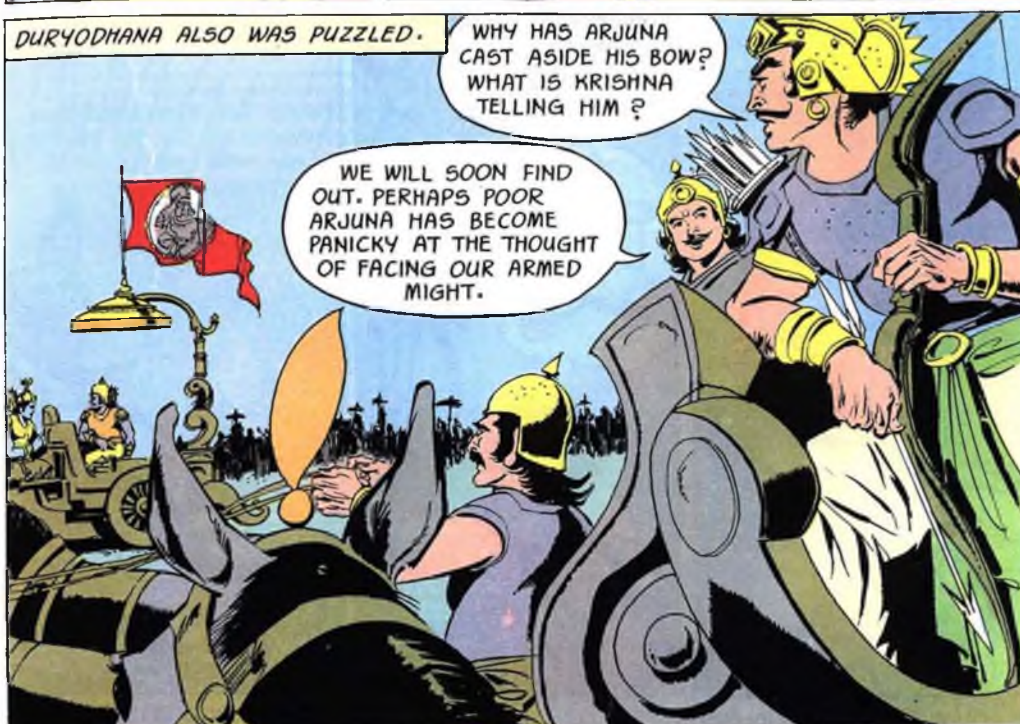

"CONTROL OF BREATH...
"...EATING OF THE RIGHT FOOD AND...
"...YOGIC EXCERCISES HELP...
... BUT NO MEDITATION IS POSSIBLE WITHOUT CONCENTRATION. AND NO CONCENTRATION IS POSSIBLE IF THE MIND IS FULL OF DESIRES.
"THEREFORE THE YOGI SHOULD TRY TO WITHDRAW THE MIND FROM WORLDLY THINGS AND MAKE IT DWELL ON THE SELF."



* BHAKTI YOGA. ANYONE WHO HAS PERCEIVED THE SELF THROUGH THE INTELLECT CANNOT HELP ADORING THE SELF. THEREFORE THE YOGA OF BHAKTI OR DEVOTION IS NOT INCOMPATIBLE WITH THE YOGA OF INTELLECT.

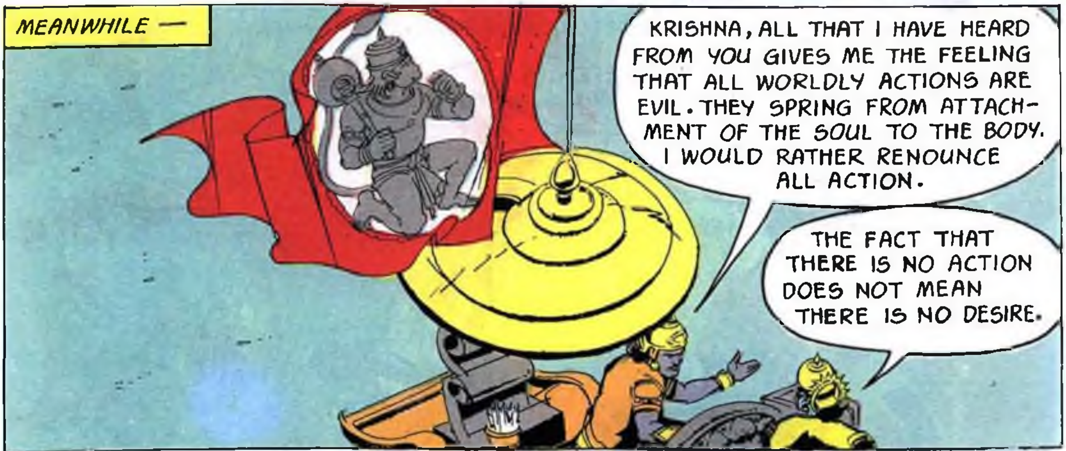

...AND FINALLY A FEW NOBLE ONES, BECAUSE OF THEIR INTENSE DEVOTION, SEE GOD. THEY SEE GOD IN ALL AND ALL IN GOD AND CONTINUE THEIR DEVOTION.

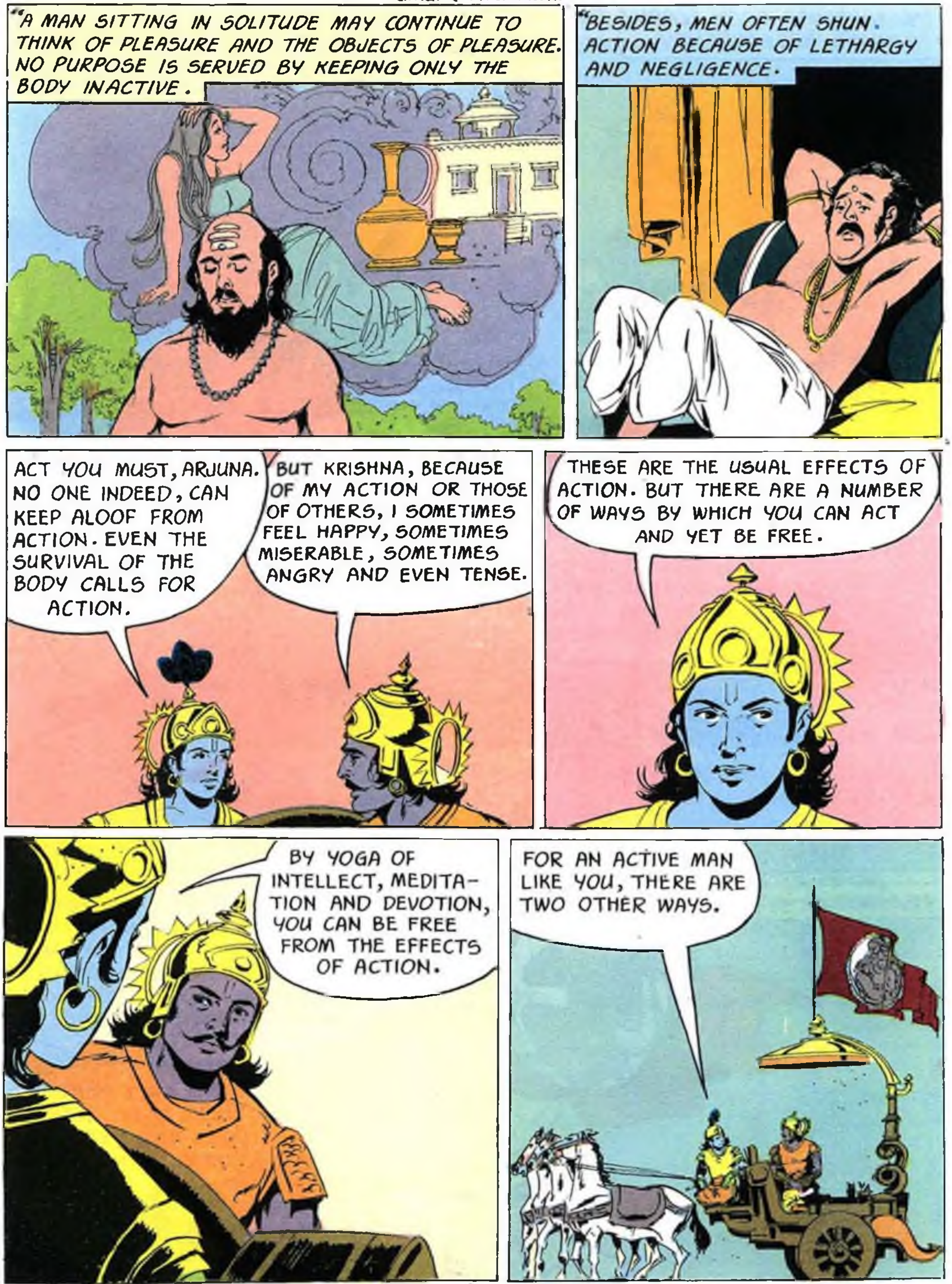

MEANWHILE, ARJUNA'S APATHY AND DESPAIR HAD CAST A GLOOM ON THE PANDAVA ARMY.
WHY IS ARJUNA SO DEJECTED? HAS THE NUMERICAL SUPERIORITY OF THE KAURAVA ARMY UNNERVED HIM?
NO, BHEEMA. I DON'T THINK SO. ONLY THIS MORNING HE TOLD ME CONFIDENTLY THAT WHERE KRISHNA IS, THERE IS VICTORY.


DURYODHANA ALSO WAS PUZZLED.
WHY HAS ARJUNA CAST ASIDE HIS BOW? WHAT IS KRISHNA TELLING HIM?
WE WILL SOON FIND OUT. PERHAPS POOR ARJUNA HAS BECOME PANICKY AT THE THOUGHT OF FACING OUR ARMED MIGHT.


THE KAURAVAS SOON LEARNT THROUGH ONE OF THEIR MESSENGERS ABOUT ARJUNA'S DESPONDENCY.
ARJUNA REFUSES TO FIGHT.
I HEAR ARJUNA HAS REFUSED TO FIGHT.

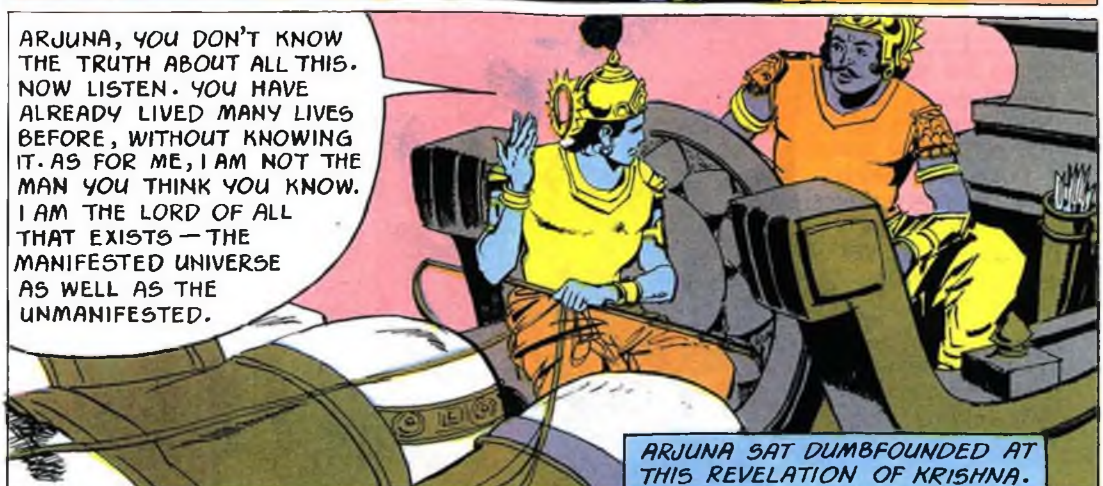

DURYODHANA WAS ELATED.
DUHSHASANA, THE BATTLE SEEMS TO BE WON EVEN BEFORE THE FIRST ARROW HAS BEEN SHOT.
ARJUNA DOES NOT WANT TO FIGHT. THAT COWARD!


MEANWHILE —
KRISHNA, ALL THAT I HAVE HEARD FROM YOU GIVES ME THE FEELING THAT ALL WORLDLY ACTIONS ARE EVIL. THEY SPRING FROM ATTACHMENT OF THE SOUL TO THE BODY. I WOULD RATHER RENOUNCE ALL ACTION.
THE FACT THAT THERE IS NO ACTION DOES NOT MEAN THERE IS NO DESIRE.


"A MAN SITTING IN SOLITUDE MAY CONTINUE TO THINK OF PLEASURE AND THE OBJECTS OF PLEASURE. NO PURPOSE IS SERVED BY KEEPING ONLY THE BODY INACTIVE.
"BESIDES, MEN OFTEN SHUN ACTION BECAUSE OF LETHARGY AND NEGLIGENCE.
ACT YOU MUST, ARJUNA. NO ONE INDEED, CAN KEEP ALOOF FROM ACTION. EVEN THE SURVIVAL OF THE BODY CALLS FOR ACTION.
BUT KRISHNA, BECAUSE OF MY ACTION OR THOSE OF OTHERS, I SOMETIMES FEEL HAPPY, SOMETIMES MISERABLE, SOMETIMES ANGRY AND EVEN TENSE.
THESE ARE THE USUAL EFFECTS OF ACTION. BUT THERE ARE A NUMBER OF WAYS BY WHICH YOU CAN ACT AND YET BE FREE.
BY YOGA OF INTELLECT, MEDITATION AND DEVOTION, YOU CAN BE FREE FROM THE EFFECTS OF ACTION.
FOR AN ACTIVE MAN LIKE YOU, THERE ARE TWO OTHER WAYS.


ONE IS THE PATH OF RENUNCIATION OF WHICH I HAVE ALREADY SPOKEN TO YOU. THINK OF YOURSELF AS AN INSTRUMENT IN THE HANDS OF GOD AND THAT YOU ARE CARRYING OUT HIS WILL. BUT SIMPLER STILL IS THE YOGA OF ACTION.* YOU MUST THINK YOU HAVE THE RIGHT ONLY TO ACT BUT NO RIGHT TO THE FRUIT OF YOUR ACTIONS. BECAUSE OF THIS ATTITUDE YOU CAN SLOWLY BECOME FREE FROM ATTACHMENT TO THE BODY.

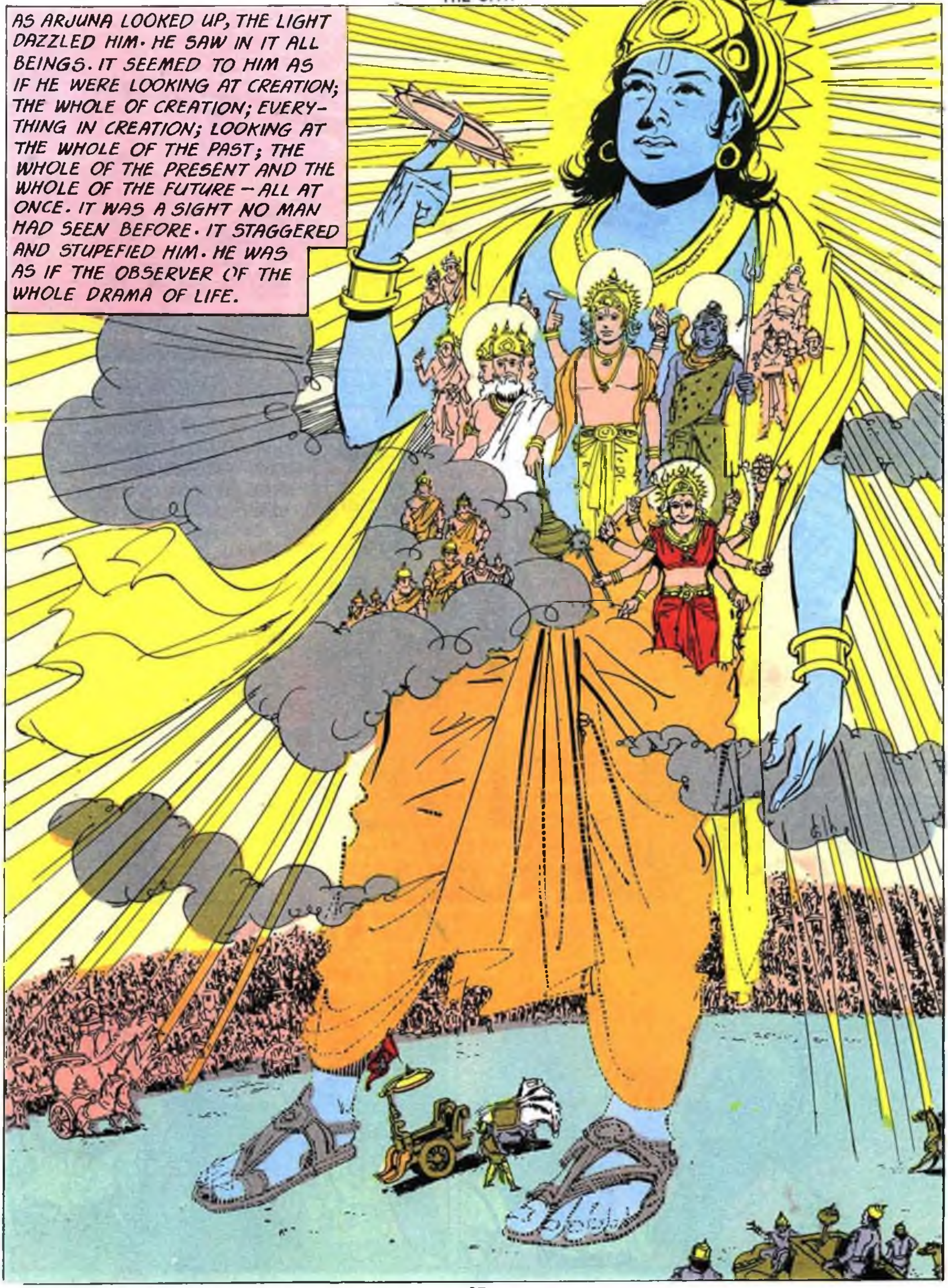

I HAD REVEALED THESE GREAT TRUTHS AT THE BEGINNING OF THIS AGE, THOUSANDS OF YEARS AGO, TO VIVASWAT. HE TOLD THESE TRUTHS TO MANU. AND MANU...
THOUSANDS OF YEARS AGO! HOW DO YOU MEAN? YOU WERE NOT BORN THEN. HOW COULD YOU HAVE DONE IT? YOU ARE CERTAINLY NOT OLDER THAN MANU, THE FIRST MAN.


ARJUNA, YOU DON'T KNOW THE TRUTH ABOUT ALL THIS. NOW LISTEN. YOU HAVE ALREADY LIVED MANY LIVES BEFORE, WITHOUT KNOWING IT. AS FOR ME, I AM NOT THE MAN YOU THINK YOU KNOW. I AM THE LORD OF ALL THAT EXISTS — THE MANIFESTED UNIVERSE AS WELL AS THE UNMANIFESTED.
ARJUNA SAT DUMBFOUNDED AT THIS REVELATION OF KRISHNA.

* KARMAYOGA.


AT THE END OF THOUSANDS OF AEONS,* THE MANIFESTED UNIVERSE MERGES INTO THE UNMANIFESTED. AGAIN IT SPRINGS FORTH FROM THERE AFTER THOUSANDS OF AEONS. I PERVADE THE MANIFESTED AS WELL AS THE UNMANIFESTED UNIVERSE AND AM SUBTLER THAN BOTH.
ARJUNA, WHENEVER THERE IS A DECLINE OF RIGHTEOUSNESS AND A RISE OF UNRIGHTEOUSNESS, I INCARNATE ON THIS EARTH TO PROTECT THE GOOD AND TO DESTROY THE EVIL.
"I AM ONE, INDIVISIBLE AND ETERNAL. I AM EVERYWHERE. I AM THE ALL KNOWING. I AM WITHOUT BEGINNING AND END. I AM BEYOND TIME. I AM BIGGER THAN THE BIGGEST; I AM SMALLER THAN THE SMALLEST.
JUST AS AIR ABIDES IN SPACE, SO ALSO ALL BEINGS ABIDE IN ME. SPACE ABIDES IN AIR, BUT DOES NOT NEED IT FOR ITS SUSTENANCE. SO ALSO I ABIDE IN ALL BEINGS AND YET I AM ABOVE AND BEYOND THEM.
KRISHNA, CAN I HAVE A GLIMPSE OF THIS REAL FORM OF YOURS?
IT IS A FORM YOU CANNOT SEE WITH ORDINARY NAKED EYES. YOU NEED DIVINE VISION. I BESTOW IT ON YOU.

* YUGAS


AS ARJUNA LOOKED UP, THE LIGHT DAZZLED HIM. HE SAW IN IT ALL BEINGS. IT SEEMED TO HIM AS IF HE WERE LOOKING AT CREATION; THE WHOLE OF CREATION; EVERY-THING IN CREATION; LOOKING AT THE WHOLE OF THE PAST; THE WHOLE OF THE PRESENT AND THE WHOLE OF THE FUTURE — ALL AT ONCE. IT WAS A SIGHT NO MAN HAD SEEN BEFORE. IT STAGGERED AND STUPEFIED HIM. HE WAS AS IF THE OBSERVER OF THE WHOLE DRAMA OF LIFE.

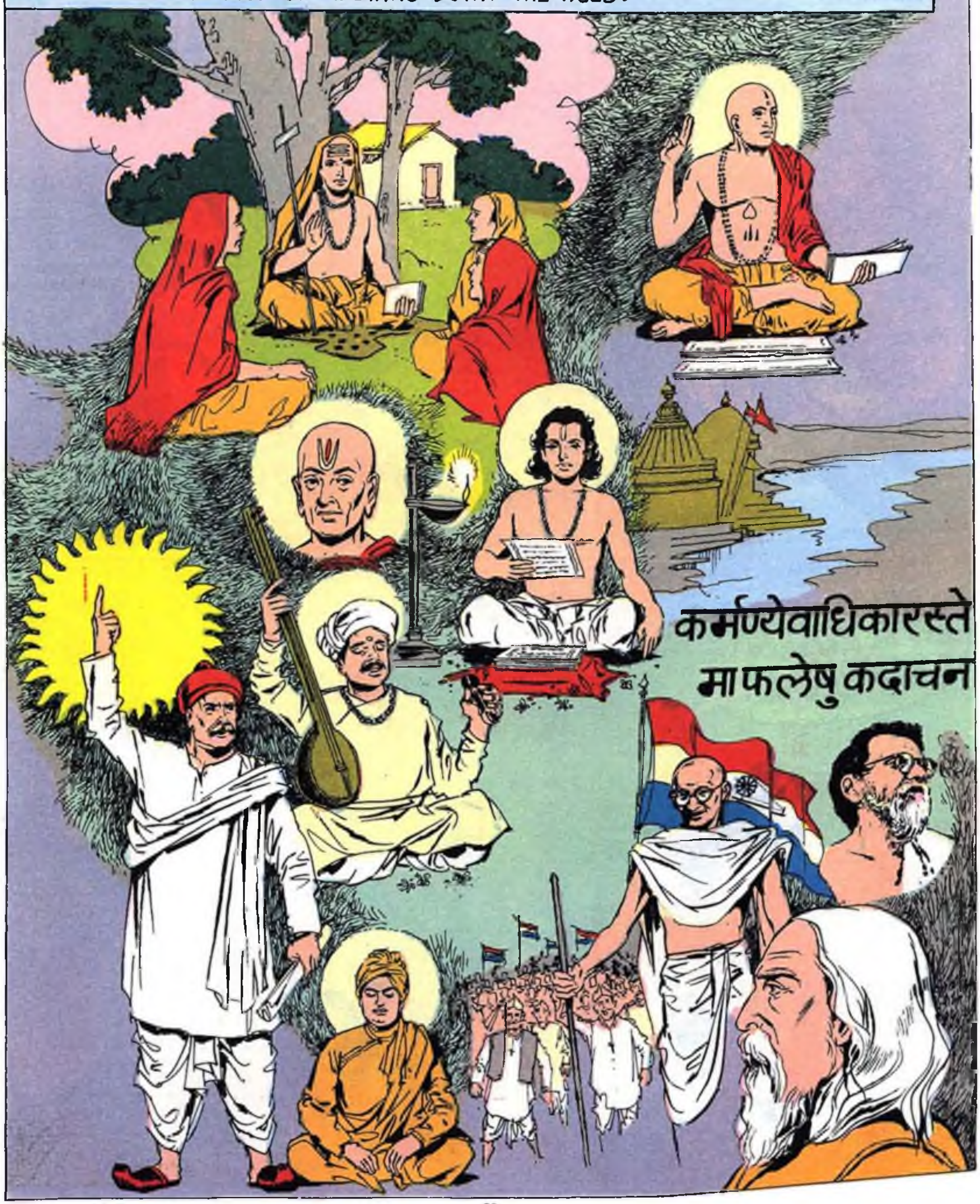

HE ALSO SAW THE TWELVE SUNS, THE MOON AND THE STARS. IT WAS AN ENDLESS PANORAMA. IF THERE WERE ANY LIMITATIONS, THEY WERE NOT IN THE FORM THAT HE BEHELD, BUT IN THE VIEWER — IN HIMSELF. HE SAW ALL CREATURES ON HEAVEN AND ON EARTH IN THAT FORM.
ARJUNA, STRUCK WITH AMAZEMENT, BOWED BEFORE THE LORD.
I SEE YOU, INFINITE AND OMNIPRESENT. YOU ARE BEGINNING-LESS AND ENDLESS. IN YOU THE WHOLE UNIVERSE ABIDES. SALUTATIONS TO YOU.
THE LORD THEN ASSUMED HIS NORMAL FORM.
DO NOT BE AFRAID, O ARJUNA. YOU HAVE SEEN THIS FORM OF MINE, WHICH IS INDEED VERY DIFFICULT TO SEE.
IF YOU ARE PERPLEXED BY THE MANY CONFLICTING THEORIES THAT YOU HAVE HEARD, ABANDONING ALL, SEEK REFUGE IN ME.
HE WHO WORKS FOR ME, HE WHO LOOKS UPON ME AS HIS GOAL, AND HE WHO WORSHIPS ME, SOON BECOMES FREE FROM ATTACHMENT TO THE BODY AND COMES TO ME.


"MEN OF DIFFERENT FAITHS WORSHIP ME IN DIFFERENT FORMS FOR THE FULFILMENT OF THEIR DESIRES. ULTIMATELY, THEY ALL COME TO ME.
WHAT ARE THE QUALITIES OF THE MAN WHO HAS REACHED YOU? HOW CAN IT BE KNOWN THAT A MAN HAS REALISED THE ULTIMATE?
THE ONE WHO HAS RECEIVED ENLIGHTENMENT...
...IS THE SAME IN PLEASURE AND IN PAIN; IN VICTORY AND DEFEAT; IN HONOUR AND IN DISHONOUR. HE IS THE SAME TO FRIEND AND FOE.
"A PIECE OF GOLD, A CLOD AND A STONE ARE THE SAME TO HIM.


"EVEN SUCH A MAN CONTINUES TO PERFORM HIS ACTIONS. BEHOLD, ARJUNA, I HAVE NOTHING TO SEEK IN THIS WORLD. YET I ENGAGE MYSELF IN CEASELESS ACTIVITY. IF I DON'T, OTHERS, FOLLOWING MY EXAMPLE, MAY SINK INTO INDOLENCE AND BECOME INACTIVE.
ARISE, ARJUNA. YOU ARE A WARRIOR. YOUR DUTY AS A WARRIOR IS TO DO BATTLE FOR A RIGHTEOUS CAUSE.
VIEWING ALIKE VICTORY AND DEFEAT, GAIN AND LOSS, HAPPINESS AND MISERY, GET READY FOR THE BATTLE. WHATEVER YOU DO, DO IT AS AN OFFERING TO ME.
WHOEVER DOES WHAT OUGHT TO BE DONE, WITHOUT THOUGHT FOR THE FRUIT OF THAT ACTION, IS THE MAN OF TRUE RENUNCIATION. HE IS THE TRUE YOGI. HE IS THE ENLIGHTENED ONE. THEREFORE, ARISE AND FIGHT IN THE SPIRIT OF A YOGI. YOUR DUTY CALLS YOU.


ARJUNA NOW SAW CLEARLY WHERE HIS DUTY LAY.
LORD, I STAND HERE WITH ALL MY DOUBTS CLEARED. I WILL DO AS YOU BID.
ARJUNA LIFTED THE GANDIVA BOW...
...AND ITS TWANG WAS HEARD AS FAR AS WHERE YUDHISHTHIRA STOOD.
VICTORY BE TO KRISHNA! ARJUNA WILL DO HIS DUTY AS A WARRIOR! HE HAS RESOLVED TO FIGHT! ALL IS WELL.
ARJUNA HAS TAKEN UP ARMS!
ARJUNA HAS RISEN TO FIGHT!

GREAT WAS THE BATTLE THAT FOLLOWED, IN WHICH THE KAURAVAS WERE TOTALLY ANNIHILATED. THE INCIDENTS OF THE KURUKSHETRA BATTLE ARE RECOUNTED IN ALL THEIR GLORIOUS DETAIL TO THIS DAY. BUT MORE MEMORABLE STILL WAS THE DISCOURSE THAT LORD KRISHNA GAVE TO ARJUNA, WHICH HAS INSTRUCTED, ENLIGHTENED AND INSPIRED INDIANS DOWN THE AGES.



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547 Garuda
565 Drona
566 Surya
567 Indra and Shachi
570 Dasharatha
571 Dhruva and Ashtavakra
572 Ancestors of Rama
589 Krishna and Shishupala
592 Ghatotkacha
612 Urvashi
663 Aniruddha



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507 Nala Damayanti
523 Raman of Tenali
543 Jataka Tales: Monkey Stories
553 Jataka Tales: Jackal Stories
554 Jataka Tales: Elephant Stories
555 Jataka Tales: Deer Stories
557 Birbal the Witty
558 Birbal the Clever
559 Birbal the Just
578 Kesari the Flying Thief
580 Inimitable Birbal
581 Raman the Matchless Wit
584 Gopal the Jester
587 Birbal the Genius
607 A Bag of Gold Coins
621 Udayana
625 Battle of Wits
659 Devi Choudhurani
664 King Kusha
667 Bikal the Terrible
713 The Fool's Disciples



History

508 Chanakya
536 Ashoka
563 Rana Pratap
568 Vikramaditya
579 Madhvacharya
603 Akbar
604 Prithviraj Chauhan
606 Rani Durgavati
627 Harsha
630 Rana Sanga
632 Vidyasagar
648 Samudra Gupta
676 Rana Kumbha
682 Tanaji
685 Chand Bibi
701 Noor Jahan
704 Jallianwala Bagh
722 Megasthenes
723 Jnaneshwar
725 Sultana Razia
734 Banda Bahadur



Biography

517 Vivekananda
535 Mirabai
539 Rani of Jhansi
544 Subhas Chandra Bose
548 Rabindranath Tagore
551 Tulsidas
563 Rana Pratap
564 Shivaji
608 Bhagat Singh
611 Babasaheb Ambedkar
613 Soordas
631 Chaitanya Mahaprabhu
636 Krishnadeva Raya
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